



*A*  
**DIRECTION**  
**FOR THE GOVERN-**  
**MENT OF THE TONGVE**  
according to Gods worde.



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DIRECTOR  
FOR THE GOVERN-  
MENT OF THE TOWNSHIP

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## To the Reader.



*Christian Reader, lamentable and fearefull is the abuse of the tongue among all sortes & degrees of men every where. Hence daily arise manifold sinnes against God, and innumerable scandals and grievances to our breethren. It would make a mans heart to bleede, to heare and consider howe SVearing, Blaspheming, Cursed speaking, Railing, Backebiting, Slaundering, Chiding, Quarrelling, Contending, Iesting, Mocking, Flattering, Lying, Dissembling, Vaine and Idle talking overflow in all places, so as men which feare God had better be any vvhether, then in the companie of most men. VVell then, art thou a man vvhich hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, least for the abusing of thy tongue thou crie vvvith Dives in hell. Send Lazarus Luk. 16. 14. that hee may dippe the tippe of his finger in vvater and coole my tongue. And if thou be one which hast had care to order thy selfe in speech and silence according to Gods worde, oh, doe it more. For what a shame is it that men vvvith the same tongue vvhether with they confesse the faith and religion of Christ should by vaine*

and ungodly speech utterly denie the pouer thereof?  
And for thy better helpe herein, I have penned these  
fewe lines followving, concerning the Government of  
the Tongue. Vse them for thy benefite, and finding pro-  
fite thereby, give glorie to God. CIO. IO. XCII. De-  
cemb. 12.

W. Perkins.





# Of the government of the Tongue.

## C A P. I.

### Of the generall meanes of ruling the Tongue.



THE government of the tongue is a vertue pertaining to the holy usage of the tongue according to Gods worde.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled, the streams that issue thence can not be cleane. Mat. 15. 19.

And because the heart of man by nature is a bottomlesse gulf of iniquitie, two things are to be knowen: first, how it must be made pure: and then how it is alwaies afterward to be kept pure.

The way to get a pure heart, is this. First, thou must seriously examine thy life and thy conscience for all thy sinnes past: then with a heauie and bleeding heart confesse them to God, utterly condemning thy selfe. Thirdly, with deepe sighes and grones of spirite crie unto heauen to God the father in the name of Christ for pardon, I say, for pardon of the same sinnes, as it were for life and death, and that, day and night, till the Lorde send downe from heauen a sweete certificate into thy perplexed conscience by his holy spirit, that all thy sinnes are done away. Now at the same instant in which pardon shalbe granted, God likewise will once againe stretch forth that mightie hand of his, whereby hee made thee when thou wast not, to make thee a newe creature, to create a new heart in thee,

The government

thee, to renew a right spirite in thee, and to stablish thee by his free spirite. For whome hee iustificieth, them also at the same time hee sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, and to droope under them as men do under bodily sicknesse. II. If thou beginne to hate and to flee thine owne personall sinnes. III. If thou feele a grieve and sorrow after that thou hast offended God. IIII. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to avoid all occasions and enticements to euill. VI. If thou trauell and doe thine endeavour in euery good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the bloode of Christ.

When the heart is pure, to keepe it so is the speciall  
Acts. 19. 15. worke of faith, which purifieth the heart.

Faith purifieth the heart by a particular applying of Christ crucified with all his merits. *Elisha when he went up and lay upon the dead childe, and put his mouth on his mouth, and his eyes upon his eyes, and his handes upon his handes, and stretched him selfe upon him, the flesh of the childe waxed warme. Afterwarde Elisha rose and spread him selfe upon him, the seconde time: then the childe neede seven times and opened his eyes.* So must a man by faith euen spreade him selfe upon the crosse of Christ, applying handes and feete to his pierced handes and his feete, and his wretched heart to Christes bleeding heart, and then hee shall feele him selfe warmed by the heate of Gods spirite, and sinne from day to day crucified with Christ, and his deade heart quickened and reuiued. And this applying which faith maketh, is done by a kinde of reasoning, which faith maketh thus. Hath God of his mercy giuen his owne Sonne to be my Sauour, to shed his blood for me? & hath he of his mercy granted unto me the pardon of all my sinnes? I will therefore endeavour to keepe my heart and my life unblameable that I doe not offend him



him hereafter in word or deed, as I haue done heretofore.

*The language of Canaan* is, whereby a man endued with the spirit of adoption, unfainedly calleth upon the Name of God in Christ, and so consequently doth as it were, familiarly talke and speake with God. This language must needes be learned, that the tongue may bee well gouerned. For man must first bee able to talke with God, before hee can be able wisely to talke with man. For this cause when men are to haue communication one with another, they are first of all to bee carefull that they often make their prayers to God that hee woulde guide and blesse them in their speeches, as Dauid did, *Set a watch, O Lorde, before my mouth, and keepe the doore of my lippes.* And againe, *O Lorde open thou my lippes, and my mouth shall shew forth thy praise.* Where wee may see, that the mouth is, as it were, locked up from speaking any good thing, untill the Lorde open it. And Paul hauing the gifte of ordering his tongue in woonderfull measure, yet desireth the Ephesians to pray for him, that utterance might be given him, and good reason, because God ruleth the tongue.

Isa. 19. 18.

Rom. 15. 6.

Psal. 141. 3.

Psal. 51. 17.

Eph. 6. 19.

Prov. 16. 1.

## CAP. II.

### *Of the matter of our speech.*

**T**HE government of the tongue containeth two partes: holy speech, and holy silence. In holy speech must bee considered the matter of our speech, and the manner.

The matter is commonly one of these three: either God, our neighbour, or our selues.

As concerning God, this caveat must bee remembered, that the honourable titles of his glorious Maiestie bee neuer taken into our mouthes, unlesse it be vpon a weightie and iust occasion, so as wee may plainly see that glorie will redounde to him thereby: and for this cause the thirde commandement was given, that men

Exod. 20.7.

might not take up the name of God in vaine, that is, rashly and lightly.

And therefore lamentable and fearefull is the practise euerie where. For it is a common thing with men to beginne their speech, and to place the titles of Gods most high Maiestie in the forefront almost of euerie sentence, by saying, *O Lorde! O God! O good God! O mercifull God! O Iesu! O Christ, &c.* If a man be to say any thing, he will not say, *Yea*, or *Nay*: but, *O Lorde yea*; or, *O Lorde nay*. If a man be to reprove his inferiour, he will presently say, *O Lorde have mercy on us, what a slowbacke art thou, what a lye is this, &c.* An earthly Prince, if hee shoulde haue his name so tossed in our mouthes at euerie worde, woulde neuer beare it, and howe shall the euerliuing God suffer it? nay, how can hee suffer it? I say no more, but thou with thy selfe thinke howe: for in the thirde commaundment the punishment is set downe, *that hee will not holde him guiltlesse that taketh his Name in vaine*. And the Angels in reverence to Gods Maiestie couer their faces, *Isai. 6. 2.*

Concerning our neighbour, wee are to consider whether the thing which wee are about to speake be good or euill.

3. Ioh. 12.

This beeing weighed, if it be good, and so commendable, then wee are readily and cheerefully, and that upon euerie occasion to vtter it, especially in his absence, whether hee be a friende or a foe: as Saint Iohn writeth of Demetrius. *Demetrius (saith hee) hath good report of all men, and of the trueness of selfe: yea, and wee our selues beare recorde, and yee knowe that our testimonie is true.*

As for the euill which any man shall knowe by his neighbour, hee is in no wise to speake of it, whether it be an infirmite or a grosse sinne, unlesse in his conscience he shall finde himselfe called of God to speake.

A man is called to speake in three cases: First, when hee is called before a magistrate, and is lawfully required to testifie the euill which hee knoweth  
by



by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or daunger that may arise of the euill is to be preuened in others. As a man may say to one well disposed, Take heede of such a mans company: for hee is giuen to such or such a vice.

To this ende, they of the house of *Lyne* doe certifie Paul of the disorders in Corinth. And *Ioseph* certifieth his father of his breethrens slanders. In this case all treasons are to be revealed as tending to the ruine of the whole common wealth. Thus *Elisha* revealeth the secret of the king of Syria,

1. Cor. 1. 11.

Gen. 37. 2.

2. King. 6. 8.

And if it shall be thought convenient to mention the euill which we knowe by any man, it must be done onely in generall maner; the person, and all circumstances which will descrie the person, concealed.

Concerning things which are secret in our neighbour, wee are not to be suspicious, but to suspende both speech and iudgement. *Love suspecteth no euill. Iudge nothing* (saith Paul) *before the time, untill the Lord come, who will lighten things that are hidde in darkenesse, and make the counsells of the heart manifest.* Augustine hath a good and a speciall rule to this purpose, that there be three things of, which wee must giue no iudgement: Gods predestination, the Scriptures, and the estate of men uncalled.

2. Cor. 13.

1. Cor. 4. 5.

Aug. lib. 10.

confess. 23.

As touching a mans selfe, hee is neither to praise nor dispraise himselfe. As Salomon saith, *Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out, that a man may use an holy kinde of boasting, especially when the disgrace of the person is the disgrace also of the Gospell, and of Religion, and of God himselfe: as Paul did, *But vvherein, (saith hee) any will vse boldnesse, (I speake foolishly) I will vse boldnesse. They are Hebrewes, so am I, &c.*

Prov. 17. 2.

2. Cor. 11. 21.

## The government

### C A P. III.

*Of the manner of our speech, and what must  
be done before we speake.*

**T**Hus much of the matter of our speech. Now follow-  
eth the manner.

In the manner of our speaking three things are to be  
pondered: What must be done before wee speake: what  
in speaking: what after we haue spoken.

*Iam. 1. 19.  
Prov. 18. 13.*

Before wee speake, consideration must be used of the  
thing to be spoken, and of the ende. James requireth  
that men *should be slowe to speake, and swift to heare.* Sa-  
lomon saith, *Hee that answereth a matter before he heare it,  
it is folly and shame to him.* The minde is the guide of the  
tongue: therefore men must consider before they speake.  
The tongue is the messenger of the heart, and therefore as  
oft as we speake without meditation going before, so oft  
the messenger runneth without his arrand. The tongue is  
placed in the middle of the mouth, and it is compassed in  
with lippes and teeth as with a double trench, to shew vs,  
how we are to use heed and preconsideration before wee  
speake: and therefore it is good aduise to keepe the keye  
of the mouth not in the mouth but in the cupborde of the  
mouth. Augustine saith well, that as in eating and drinking  
men make choice of meates: so in manifold speeches we  
should make choice of talke.

*\* Chrys. hom.  
22. ad pop.  
Antioch.*

*Lib. de nat.  
& gra.*

*Mat. 12. 36.*

Here are condemned idle wordes; that is, such wordes  
as are spoken to little or no ende or purpose. And they are  
not to be esteemed as little sinnes, when as men are to give  
account of every idle word.

### C A P. IIII.

*What is to be done in speaking, and  
of wisdoms.*

**W**hen wee are in speaking, two things are to be  
practised: first, care must be had of the speech,  
that



that it be *gracious*: secondly, it is to be vttered with conuenient bonds of truth.

The speech is gracious, when it is so vttered, that the graces of God wrought in the heart by the holy Ghost, are as Colof. 4. 6. it were pictured and painted forth in the same: for speech is the very image of the heart.

Contrarie to this is *rotten speech*, that is, all such talke as is Eph 4. 25. void of grace, which is the heart and pith of our speech.

And by this it appeareth, that no voice can be named Eph 5. 3. but with disliking: and hereupon in Scriptures when by Psal. 16. 4. occasion a vice should be named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue vsed in the roome thereof, as in these words: *For Iob thought, It may be that my sonnes haue sinned Iob 1. 5. and blessed, that is, blasphemed God.* This beeing true, then by proportion the visible representation of the vices of men in 1. King. 11. the worlde, which is the substance and matter whereof 10. plaies and enterludes are made, is much more to be auoyded.

Gods graces, which we are to shew forth in our communication, are these: Wisdome, Truth, Reuerence, Modestie, Meekenesse, Sobrietie in iudgement, Vrbaneitie, Fidelitie, Care of others good name: and let vs consider of them in order. 1. 2. 3. 4. 5. 6. 7. 8. 9.

Wisdome in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues: and then it is said that they spake as the holy Ghost gaue them. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 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786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 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Prov. 1.7.  
Eccles. 12.  
23.  
Psal. 14.1.  
and 38.5.  
Gen. 34.7.

of all himselfe become a wise man. And the wise man of whome the holy Scriptures speake, is a godly man, and such an one as feareth God: because this feare of God is the beginning and head of wisdom: as on the contrarie, the foole, whereof the Scripture often speaketh, is the vngodly person, that maketh no conscience of any sinne. And indeede such an one is the most senselesse foole of all. He that shall euer and anon be casting himselfe into the fire and water, and runne vpon dangerous places to breake his legges, armes, necke: and further shall take pleasure in doing all this, is either a foole or a mad man. Now the vngodly man as oft as he sinneth, he indeauoureth as much as in him lieth to pitch his soule into hell, and whereas he taketh pleasure in sinne, he sports himselfe with his owne destruction.

Furthermore the man fearing God must haue two things in his heart: a perswasion of Gods presence; and Awe.

The perswasion of Gods presence is, whereby a man is continually resolved, that wheresoeuer he is, he standeth before God, who doth see euen into the secrets of his heart. This was in Cornelius: Now therefore, saith he, we are in Gods presence to heare all things that are commanded thee of God.

Awe in regard of God, is that whereby a man beauehth himselfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne or of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeed, which is of this mind, that if there were no Iudge to condemne him, no hell to torment him, no deuill nor conscience to accuse him, yet hee would not sinne, because Gods blessed Maiestie is by it offended and displeased: and if he had it in his choice, whether he would sinne or loose his life, he had rather die then willingly and wittingly sinne against God. This awe beeing in Ioseph, was the cause that mooued him not to commit folly with Putiphars wife. How then, saith he, can I doe this great wickednes, and sinne against God?

Gen. 39.9.

Awe in chastisements is, when one humbleth himselfe



vnder the mightie hande of God with all meekenes and patience, when God layeth his hand on him more or lesse. When Shemi came forth & cursed Dauid, and slung stones at him, what did he? truly he floode in awe of God, and therefore saide, *What haue I to doe with you, ye sonnes of Zeruiah? for he curseth, euen because the Lord hath bidden him.* *curse Dauid, who dare then say, Wherefore hast thou done so?* 2.Sam.16.10.

VWhen a man is thus made wise, that is, righteous and fearing God, he is so guided by the spirit of feare, that he cannot but speake wisely. Salomon saith, *The lippes of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.* And againe, *The heart of the wise guideth the mouth wisely.* Prov.10.31.

Contrarie to this is fonde and foolish talke: an example hereof we haue in Luke, where Pilate wanting the feare of God, saith, *I finde no fault in Christ: let vs therefore chastise him, and send him away.* VWhereas he ought to haue reasoned thus, *I finde no faults in him: therefore let vs send him away without chastisement.* Luk.23.14.

### C A P. V.

#### Of Truth, and of Reuerence in Speech.

**T**Ruth of speech is a vertue whereby a man speaketh as he thinketh: and so consequently, he speaketh as euery thing is, so farre foorth as possibly he can. It is made a note of a righteous man, *to speake the truth from the heart: and they that deale truly are Gods delight.* Psal.16.2.  
Prov.12.22.

This is alwaies required in all our doctrines, accusati-  
ons, defences, testimonies, promises, bargainings, counsells:  
but especially in Iudges and Magistrates sitting on iudge-  
ment seat, because then they stand in Gods stead, who is  
truth it selfe. Prov.17.7.

To this place belongeth *Apologie*, which is, when a  
Christian called before a Magistrate, and straightly exami-  
ned of his religion, confesseth Christ boldly, and denieth  
not the truth. Math.10.32.

Con.

## The government

Contrarie to this, is Lying, Cogging, Glosing, Smoothing, Dissembling : as for example, Gehazi, after he had received money and garments of Naan. an the Syrian against Elishaes will, he went and stood before his master, who said vnto him, Whence comest thou, Gehazi? who making it nothing to lie for a vantage, smoothed it ouer finely, and said, *Thy seruant went nowhither.* To the like effect and purpose, report is made of a rich man that had two chests : the one whereof he calleth *all the world*, the other his *friend*. In the first he putteth nothing : in the second he putteth all his substance. When his neighbour came to borrow money, he vsed to answer, truly I haue neuer a penie in all the world, meaning his emptie chest, but I will see (saith he) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwise then the truth is, with a purpose to deceiue. Here note that there is great difference betweene these two speeches, *It is an vntruth;* and, *It is a lye.* The first may be vsed when a man speaketh falsehoods. But in vsing the second, we must be heedie and sparing: for when a man is challenged for a lye, three things are laid to his charge. I. That he speaketh falsly. II. That he is willing to doe so. III. That he hath a desire and purpose to deceiue.

*Question.* Whether may not a man lye, if it be for the procuring of some great good to our neighbour, or to the whole countrey where we are?

*Answer.* No: Reasons are these. I. Lying is forbidden, <sup>a</sup>as an abomination to the Lord. II. <sup>b</sup>We are not to doe any euill, that good might come therof. III. He which lyeth, in so doing conformeth himselfe to the deuill, who <sup>c</sup>is a lyar and the father thereof.

*Obiect.* I. Such lying is for our neighbours good and not against charitie.

*Ans.* No: for <sup>d</sup>charitie reioyceth in the truth.

*Obiect.* II. The holy Scriptures haue mentioned the lyes

<sup>a</sup> Jam. 3. 12.

<sup>b</sup> Prov. 12. 21.

<sup>c</sup> Rom. 3. 8.

<sup>d</sup> Ioh. 8. 44.

<sup>e</sup> 1. Cor. 13.

6.



lyes of the Patriarkes.

*Answer.* VVe must not liue by examples against rules of Gods word.

*Obiect.* III. Rahab and the mydwiues of Egypt in sa-  
uing the spyes, and in preserving the Israelites infants vsed  
lying, and are commended for their facts.

*Answer.* They are commended for their faith, not for  
their lying. The works which they did, were excellēt works  
of mercie, and therefore to be allowed: and the doers fail-  
ed onely in the manner of performing them.

As truth is required in speech, so also reuerence to God  
and man.

Reuerence to God is, when we so speake of God and vse  
his titles, that we shewe reuerence our selues, and mooue  
reuerence in others. *If thou wilt not keepe (saith the Lord)*  
*and doe all the words of this law, (that are written in this booke)*  
*and feare the glorious and fearefull Name, THE LORD* Deut. 28. 58.  
*THY GOD, then the Lord will make thy plagues won-*  
*derfull.*

Here take heede of all manner of blaspheming, which  
is, when men vse such speeches of God, as doe either de-  
tract any thing from his Maiestie, or ascribe any thing to  
him, not becomming him: a sinne of all other to be detested.

*Reasons.* I. A blasphemer is viler then the rest of the crea-  
tures: for they praise God in their kinde, and shewe forth  
his power, goodnesse, and wisdom: but he dishonoureth  
God in his wretched speech. II. He is as the madde  
dogge that flieth in his masters face, who keepeth him and  
giueth him bread. III. Custome in blasphemies shew-  
eth a man to be the child of the deuill, and no child of God  
as yet. A father lying on his death bedde called the three  
children to him which he kept, and told them that onely  
one of them was his owne sonne, and that the rest were  
onely brought vp by him: therefore vnto him he gaue all  
his goods: but which of these was his naturall sonne he  
would not in any wise declare. VVhen he was dead, every  
one of the three children pleaded that he was the sonne,  
and therefore that the goods were his. The matter beeing  
brought

brought before a Iudge could not be ended: but the Iudge was constrained to take this course: he caused the deade corps of the father to be set vp against a tree, and commanded the three sonnes to take bowes and arrows, & to shoot against their father and to see who could come neereſt the heart. The firſt and ſecond did ſhoote at their father and hit him, the third was angrie with both the other through naturall affection of a child to a father, and reſuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſonnes, but the third onely, and that he ſhould haue the goods. The like triall may be vſed to know who be Gods children. Such perſons with whome blaſpheming is riſe, are very deuills incarnate, and the children of the deuill, who rend God in pieces, and ſhoote him through with their darts, as it is ſaide of the Egyptian when he blaſphemed, that he *ſmote or pierced through Gods Name*. Magiſtrates and rulers ſeuereſly puniſh ſuch as ſhall abuſe their names, and they doe it iuſtly: how much more then ſhould blaſphemers of Gods name eſcape without great puniſhment.

Levit. 24. 17.  
vñkkobb.

Againe, here we muſt be warned to take heede of that cuſtomable ſwearing, and alſo of periurie. It is a very ſtrange ſinne: for the periured perſon doth not onely ſinne himſelfe, but withall he endeauoureth to intangle God in the ſame ſinne with himſelfe.

Exod. 30. 31

Further, take heede leaſt thou doſt either make or recite the ieſtes which are contriued out of the phraſes of Scripture: which are very many and very vſually rehearſed in companie. The oyle wherewith the tabernacle and the arke of the teſtament and the Priests were annointed, was holy: and therefore no man might put it to any other vſes, as to annoint his owne fleſh therewith, or to make the like vnto it. Pilate a poore Painyme when he heard the name of the Sonne of God *was afraid*: and we much more ought to tremble at the word of God, not to make our ſelues merrie with it. And therefore the ſcoffing of Iulian the Apoſtata is very fearefull, who was wont to reach Chriſtians boxes on the eare, and withall, bid them turne the other, and o-

Ioh. 19. 8.

bey



bey their masters commandement, *Whosoever shal smite thee Ma h. s. 39.*  
on the right cheeke, turne to him, the other also. And he denied  
pay and like reward to his souldiers that were Christians,  
because he said he would make them fit for the kingdome  
of heauen, considering that Christ had said, *Blessed are the*  
*poore in spirit: for theirs is the kingdome of heauen.*

Here also men must learne to take heede of all maner of  
charmes and inchantments, which commonly are nothing  
els but words of scripture or such like, vsed for the curing of  
paines and diseases both in men and beasts. As for exâple,  
the first words of S. Iohns Gospell, *In the beginning was the*  
*Word, and the Word was with God, &c.* are vsed to be written  
in a paper and hung about mens neckes to cure agues. But  
the truth is, such kinde of practises are deuillish. Patrones of  
charmes hold that in such words as are either diuine or  
barbarous, is much efficacie. But whence is this efficacie?  
from God? from men? or from the deuill? If it shall be saide  
from God, we must know that the word vsed in holy man-  
ner, is the instrument of God to conuey vnto vs spirituall  
blessings, as faith, regeneration, repentance: but it doth not  
serue to bring vnto vs corporall health. Well then, belike  
words take vertue from the speaker, and are made power-  
full by the strength of his imagination. Indeepe of this opi-  
nion are some Physicians, as *Avicenna* and *Paracelsus*, who  
thinke that phantasie is like to the sunne, which worketh on  
all things to which his beames doe come, and the latter that  
by imagination miracles may be wrought. But this opini-  
on is fond & the reasons alledged for it are without weight.  
For imaginations are no things but shadowes of things.  
And as an image of a man in a glasse hath no power in it,  
but onely serues to resemble and represent the bodie of a  
man: so it is with the phantasie and conceit of the minde, &  
no otherwise. And if imagination haue any force, it is one-  
ly within the spirits and humours of a mans owne bodie:  
but to giue force to worke in the bodies of others it cā not;  
no more then the shadow of one bodie can ordinarily cure  
the body of another on which it lighteth. Wherefore words  
vsed in the way of bodily cure, be they in themselves neuer

*Parac. libr.*  
*de Tartaro.*

so

so good, are no better then the deuills sacraments. & when they are vsed of blinde people, he it is, that coming vnder hand, worketh the cure, and by turning himselfe into an angel of light, deludes them. But it were better for a man to die a thousand times then to vse such remedies, which in curing the bodie, destroy the soule.

Matth. 27.  
25.

*Lonicerns  
theat. hist.  
prec. epi. 4.*

*Idem.*

Lastly, auoide all imprecations and cursings either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignment of Christ, cried saying, *His blood be vpon vs and vpon our children*: which imprecation is verified vpon them till this day. At Newburge in Germanie a certaine mother cursed her sonne, saying, *Get thee away, I would thou mightest neuer come againe aliv*: the very same day he went into the water and was drowned. Againe, a mother brought her childe to the Vniuersitie of *Wittemberge*, by reason he was possessed with an vncleane spirit: beeing demaunded how it came to passe, she answered in the hearing of many, that in her anger shee said, *The deuill take thee*, and thereupon presently the child was possessed. And in our cuntry men often with the plague, the poxe, the pestilence to their children, their seruants, their cattell: and often it falls out accordingly.

In the daies of king Edward, certaine English sou'diours (as I am certainly informed by a witness then present) being by a tempest cast vpon the lands on the coast of France, gaue themselves to prayer, and commended their soules to God, as in so great daunger it was meete: but one among the rest, desperately minded went apart and cried out, saying, *O gallowse claime thy right, gallowse claime thy right*. Now the said partie among the rest (as God would haue it) escaped safe to lande; and afterward liuing some space of time in France, returned againe to England, where he was hanged for stealing of horses: & thus according to his desire the gallowse claime d her right.

Reuerence to man is in two respects, either because he is created after the image of God, or because he is aboue vs



in age, gifts, authoritie.

In the first consideration, men must haue care to giue such names to children as are proper & fit, vsual & knowne: the signification whereof may admonish them of the promises of God, of godlines, or of some good dutie. And there be foure allowed ends of giuing names. I. To preserue the memorie of some thing by the name giuen, as Adam, Israel, Isaac. II. To signifie some thing to come, as Euah, Abraham, Iohn, Peter. III. To preserue the name and memorie of parents and kindred, which was vsed in the birth of Iohn Baptist. This custome may still be retained, if there be any good example in the auncetours that the child may follow. IV. That the life & profession of good men may be reuived in the renuing of their names.

Here we must take heede, in no wise to giue to children, the proper names or titles of God, as Iesus, Immanuel, &c.

Neither are the professours of the Gospell to be intituled by the names of such as haue bene famous instruments in the Church, as to be called *Calvinists, Lutherans, &c.* Now this I say, that euery one of you saith, I am Pauls, and I am Apollos, I am Cephas, and I am Christs: Is Christ diuided? or was Paul crucified for you? either were ye baptized in the name of Paul?

1. Cor. 12. 13

And it is a bold part of the pestilent generation of Papists, who take to themselues the name of Iesuits, whereas the like name of *Christian* was giuen to the disciples at Antioch not by the deuise of man, but by diuine oracle.

Act II 16.

3. *anagoraz.*  
sic Rom. 11.

4.

As the changing of the name giuen in baptisme is not to be allowed: so the varying of it according to the varietie of languages (if neither hurt nor fraud to any be intended thereby) is not vnlawfull. Vpon this ground Saul is called Paul: and Christ calls Simon his disciple otherwhiles Cephas, otherwhiles Peter. And very worthis diuines in this age, that their writings might be read of the aduersaries haue in like sort without offence varied their names. Melancthon calls himselfe Dydimus Faventinus, and Melancthus. Bucer intitles himselfe Aretius Felinus: and Theodore Beze once writt himselfe Nathaniel Nezechius.

- Reuerence to man as he is superiour, is in vsing fit titles of reuerence. Sara is commended in Scriptures for obeying her husband, and for calling him *Syr*. But excesse must here be auoided, when titles of honour proper to God are giuen to men, as *head of the Catholicke Church* to the Pope, *Ladie and Queene of heauen* to the mother of Christ. This fault Christ reprooued in the young man, saying, *Why cal-*  
 1. Pet. 3. 6. *lest thou me good, there is none good but God.*  
 Mar. 10. 18.

## CAP. VI.

*Of Modestie and of Meekenesse.*

- M**odestie in speech hath diuers caueats: first if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: *I know a man* (saith Paul, speaking of himselfe) *in Christ aboue foureene yeeres agoe, &c. vvhich was taken vp into Paradise, and heard wordes which can not be spoken.* And Iohn saith of himselfe: *When Iesus sawe his mother, and the disciple whome hee loued, standing by, &c.* Here take heede of boasting, whereby men imitate the deuill, who said, *All this power will I giue thee, and the glorie of those kingdomes: for that is deliuered vnto me, and to whom-soeuer I will giue it.*  
 2. Cor. 12. 2. *Ioh. 19. 26.*  
 Luk. 4. 6.

- Againe, when a man shall haue occasion to speake of his owne fautes and corruptions, let him speake the vttermost against himselfe, as Paul called himselfe *the first of all sinners*. But if he be to mention any thing of himselfe, that may minisler matter of commendation, let his speech rather incline to the defect, then to the excesse: as Paul saith, *I am least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.*  
 1. Tim. 1. 13, 15.  
 1. Cor. 15. 9.

Secondly, in the mentioning of things which mooue blushing, we are to vse as seemely words as may be chosen. *Gen. 4. 1. Afterward Adam knew Heuah his wife, which conceived and bare Cain. 1. Sam. 24. 4. And when he came, the sheepecoates by the way where there was a cave, and Saul*

went



went in to cover his feet, that is, doe his easement.

Meekenes also is required in communication, which is, when a man useth courteous and faire speech. *Put them in remembrance, &c. that they be courteous, shewing all meekenes to all men, for we our selues also were in times past vnwise, disobedient, &c.* Tit. 3. 2, 3.

Meekenes and gentlenes shewes it selfe in Salutations, Answeres, and Reproofes.

For the first, daily experience sheweth, that it maketh much for the maintaining of loue, to call men by their proper names or surnames. And this was a signe of speciall fauour that God called *Moses* by his proper name. Yet more conuenient it is to salute our betters by names of honour or office. Thus the disciples call our Sauour Christ *Rabbi*: and it was the vsuall maner among the Iewes, to call their betters *Adon*, that is, Lord, or Syr.

The formes of salutations are to be after the order practised in Scripture. An Angel saluted Gedeon thus: *the Lord be with thee thou valiant man.* And Boaz came to Bethlehem, and said to the reapers, *The Lord be with you:* and they answered, *The Lord blesse thee.* And the Angel saluted Marie, *Haile, freely beloued, the Lord is with thee, &c.* Christ comming among his disciples, said, *Peace be among you:* and he taught them comming to any house to say, *Peace be to this house.* Iud. 6. 12. Ruth. 2. 4. Math. 10. 11, 12, 13.

By this it appeareth, that our common formes of salutations are commendable: which are of diuers sorts: as when one meets another, *God saue you:* when one goes away, *God be with you:* in the morning, *God giue you a good morning:* after noone, *God giue you a good euening:* when one is going on his journey, *God speede your iourney:* when one is working, *God speede you:* in eating, *much good doe it you:* when one hath a new office, *God giue you ioy of your office:* when one is sicke, *God comfort you, &c.*

And when children salute their fathers & mothers after this manner: *I pray you father blesse me: I pray you mother blesse me:* it is a seemely thing. For God hath made parents to be the instruments of blessing to their children, in nuttering them

them and praying for them: as the fifth commaundement saith, *Honour thy father and thy mother, that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for blessings on them, and by such like duties.

It is an vse in all places, when a man needeth, to salute him by saying, *Christ helpe you.* But there is no cause why the words should then be vsed more then at another time. The reasons are. I. It is an old custome fetched from the Gentiles before Christ, and hath no ground at all: for they vsed with the like wordes to wish men health, because they thought needeing to be a sacred and holy thing: and because some take it to be a signe of unhappie and euill successe, which indeed is otherwise. II. If there be any danger in the braine before needeing, when a man hath needed the danger is past, as learned physitions teach: therefore there is no cause of the vsing such words then, more then at coughing.

Against the practise of saluting each other, some things may be obiected. I. Ioh. epist. 2. v. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bidde him God speede.* Answ. This place doth not forbid common civilitie and curtesie of man to man: but onely familiaritie and acquaintance with heretikes: yea such acquaintance and familiaritie as may seeme to giue approbation and applause to their bad proceedings. II. Elisha sending Gehazi his seruanto lay his staffe on the dead childe of the *Sunamite*, bad him if he met any not to salute them, and if they spake to him not to answer them. 2. King. 4. 29. And when our Sauour Christ sent his disciples to preach in Iudea, he bad them *to salute no man by the way.* Luk. 10. 4. Answ. The intent of these two places is not to forbid men to salute others, but rather to inioyne Gehazi and the disciples of Christ onely to omit for that time the practise of the duties of common curtesie: so farre forth as they might hinder or delay the performance of weightier affaires.

Our answers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grievous wordes stirre up anger.* Nabal by churlish language

pro-

*Arist. de  
hist. animal.  
l. 1. cap. 10.  
& probl.  
sect. 33.  
Plin. l. 28. c.  
2.*

Pro. 15. 23.



prouoked Dauid to wrath, but Abigail by the contrarie 1.Sam.24.7,8.  
appeased him. Gedeon spake gently to the men of Ephraim, Iudg 8.3.  
when they were angrie against him, and appeased them.  
For the text saith, *When he had thus spoken, then their spirits  
abated towards him.* Therefore Salomon saith well, *A ioy  
commeth to a man by the answer of his mouth, but how good is a  
word in due season.*

Nowe if any shall raile on vs, our dutie is, not to raile a-  
gaine. *Blesse them that persecute you, Blesse, I say, and curse not.* Rom. 12.14  
*Be courteous, not rendring euill for euill, neither rebuke for re- 1.Pet. 3.4.  
buke, but contrariwise blesse, knowing that ye be thereunto cal-  
led, that you should be heires of blessing.* This thing was nota-  
bly practised by Dauid. Psal. 109.4. *For my friendship they  
were mine aduersaries, but I gaue my selfe to praier.* And there-  
fore in this case, either silence is to be vsed, or at the most,  
onely a iust and manifest defence of our innocencie to be  
made. Ezechias commanded the people to be silent, & not  
to say any thing to the speech of Rabsachai, now flattering, 2.King. 18.  
now threatning. When Eli spake hardly of Anna, and bad 36.  
her put away her drunkenness, she answered, *Nay, my lord, I  
am a woman troubled in spirit, I haue neither drunke wine nor  
strong drinke, but haue poured out my soule before the Lorde.*  
Thus Ioseph cleares himself, saying, *I haue don nothing wher- Gen. 40.15.  
fore they should put me in the dungeon.* And Daniel to Nabu-  
chodonosor: *Vnto thee, O king, haue I done no hurt.* And our  
Saviour Christ whē the Iewes said vnto him, *Say we not true,* Ioh 8.48,49.  
*that thou art a Samaritane and hast a deuill?* answered, *I haue  
not a deuill, but I honour my father, and yee haue dishonoured  
me.* And Paul beeing to make an apologie for himselfe, be-  
ginns thus: *Men and brethren, I haue in all good conscience ser- Act. 23.1.  
ued God vntill this day.*

Now when a man hath thus cleared himselfe, though his  
owne word in his owne behalfe take no effect, yet let him  
patiently commit his cause to God, who in time will mani-  
fest the truth, and bring it to light: as Dauid did, *Iudge me, O Psal. 26.  
God (saith he) for I haue walked in mine innocencie.*  
gaine. *The wicked watcheth the righteous, and seeketh to slay 32,33.  
him: but the Lord will not leaue him in his hand, nor condemne*

him when he is iudged.

Meekenesse in reproofe is, when any shall admonish his brother of any fault for his amendment, with the like moderation that Chirurgeons vse, who being to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shall scant feelee when the bone falls in againe. This counsell Paul giueth: Brethren, if any man be fallen by occasion into any fault, *ye which are spirituell, restore such a one (or set him in ioynt againe) with the spirit of meekenes.* This was practised by Abraham towards Lot, when their heardmen were at variance, saying, *Let there be, I pray thee, no strife betwene thee and me, neither betweene mine heardmen and thine: for we are brethren.*

And this is done foure waies. First, when we reprove a man generally, as Nathan did Dauid by a parable. Secondly, when in the toome of a reproofe we put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke, I, shall not neede alwaies to say, *Ye doe dery ill to sweare, and so to dishonour God: but, I will lappe it vp in the forme of an exhortation, as pilles are lapt in sugar, by saying, Yea and nay, yea and nay shall serue among vs. Rebuke not an Elder, but exhort him as a father, and*

*young men as brethren,* saith Paul to Timothie. Thirdly, when the reproofe is propounded in a mans owne person as though he were faultie which reprobueth. Paul practised this: *Now these things, brethren (saith he) I haue figuratiuely applied to mine owne selfe, ande Apollas for your sakes, that ye might learne by us, that no man presume aboue that which is written.* Fourthly, when the fault is directly reprooued,

but yet partly with prefaces, that we doe it of loue, that we wissh well to the partie, that we speake as considering our selues, that we also are in daunger of the same fault: and partly by framing the reproofe out of the worde of God, that the partie may see himselfe, rather to be reprooued by God, then by vs: after this manner the inferiour admonish his superiour, especially when there is no other way of redresse, and he is to listen, yeelding himselfe tractable. Naaman is aduised by his seruant, who saide,



Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it: how much rather then, when he saith to thee, Wash, and be cleane? Then went he downe and washed himselfe seuen times in Iordan. 1.King.5.13.

VWhen any shall in this manner be admonished of a fault, they are to yelde themselves tractable and thankful and heartily glad of so good a friend. Notable is the speech of the Psalmist: Let the righteous smite me, it is a benefite: and let him reprove me, it is the chiefe ointment, let it not be wanting to my head. And Salomon saith, A reproofe entreteth more into him that hath understanding, then an hundred stripes into a foole. And, Open rebuke is better then secret loue. Psal.141.5. Prov.17.10 Prov.27.5.

## CAP. VII.

Of Sobrietie, Urbanitie, Fidelitie, and care of others good name.

**S**obrietie in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as he can, by saying as little as may be, if the thing be euill: or by interpreting all in better part, if the speech or action be doubtfull. Therefore doe thus: despise not thy neighbour, but thinke thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may be good: or if the deed be euill, think it was done of ignorance: if thou canst no way excuse him, thinke some great temptation befell him, and that thou shouldest be worse, if the like temptation befell thee: and giue God thanks that like as yet hath not befallen thee. Despise not a man calling a sinner, for though he be euill to day, he may turne tomorrow.

Here is condemned all heady & rash iudgement, in Math.7. by men make things either worse then they are, or else the

Job 1.9. 11.

1. Sam. 22.9

Math. 11.19

Aq. 12. 22.

Prov. 27.14.

Gal.

take and turne all things to the worse part. Thus the deuill dealt with Iob, saying, *Dost Iob feare God for nought, &c. but stretch out thine hand now and touch all that he hath, to see if he will not blaspheme thee to thy face.* Such was the dealing of Doeg with Dauid. *I saw the sonne of Ishai (saith he) when he came to Abimelech the sonne of Abinab, who asked counsell of the Lord for him, and gaue him victualls, and he gaue him also the sword of Goliath the Philistin.* Here the backebiter concealeth the necessarie circumstances, whereby Abimelech might haue beene excused, as that Dauid asked bread being hungrie, and that he told not Abimelech that he was out of Sauls fauour, but he turneth all his speech to this ende, to bring the Priest into suspicion with Saul.

Thus the Pharises dealt. *John came neither eating nor drinking, and they say, He hath a deuill. The Sonne of man came eating and drinking, and they say, Behold, a glutton, and a drinker of wine, and a friend of Publicans and sinners.*

Contrarie to this Sobrietie is *Flatterie*, whereby for hope either of fauour or gaine, men, and especially such as are of dignitie and place, are soothed vp in their sinnes, and extolled aboue measure, euen to their faces. As when Herod arrayed in royall apparell, and sat on the iudgement seate, and made an oration, the people gaue a shout, saying, *The voice of a god, and not of a man.* But marke what Salomon saith, *He that praiseth his friend with a loud voice, rising early in the morning: it shall be counted to him for a curse.* One being asked which was the worst of all beasts, answered, *Of wild beasts, the tyrant: of tame beasts, the Flatterer.* And another said, that Flatterers were worse then crowes: for they ate onely dead carrion, these feede on liuing men.

And of all kinds of Flatterie, that is the worst, when a man shall speake faire to his neighbours face, and praise him; but beinde his backe, speake his pleasure, and euen cut his throat. Dauid complaineth of his familiar friend, that the *re* of his mouth were softer then butter, yet warre was in his words, that his words were more gentle then oyle, yet they were swords. The Pharises behind Christes backe tooke counsell how they might intangle him in talke; but before his face they



they say, *Master, wee know: that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.* Mat. 24.16.

Urbanitie is a grace of speech, whereby men in seemely manner use pleasantnesse in talke for recreation, or for such delight as is ioyned with profite to themselves and others. The Preacher saith, *There is a time to laugh, and a time to weepe. When the Lorde brought againe the captiuitie of Sion, we were like them that dreame. Then was our mouth filled with laughter, and our tongue with ioy.* Eccles. 3.4. Psal. 126.1,2.

Now this mirth must be ioyned with the feare of God, otherwise Salomon saith well, *I haue sūd to laughter, thou art madde: and of ioy, what is that thou doest?* And Christ saith, *Woe to you that now laugh, for yee shall weepe.* Secondly with compassion and sorrow for Gods people in affliction and miserie. *They drinke wine in bowles, and annoint themselves with chiefe ointments, but no man is sorry for the affliction of Ioseph.* Thirdly, it must be sparing and moderate. Paul condemneth such as are lovers of pleasures, more then of God. Fourthly, it must be void of the practise of sinne. Moses is commended that he refused the pleasures of *fine.* Luke 6.25. Amos 6.6. 2.Tim. 3. Heb. 11.

The usuall time of mirth is at meates. And here Samsons practise may be followed, who at his mariage feast propounded a riddle or hard question to his friends. And Ambrose thinketh that hee did this to stop the mouthes of talkers, and to occupie their wits. Iudg. 14.12.

Withall it must be remembred to be a Christian ductie, euen at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Sauour Christ: though many upon litle ground thinke otherwise. Terullian recordeth of the Christians of his time, that they in their loue-feastes, talke together, as if they had God himselfe as a guest to them. Chrysostome of this point saith well, *God (saith hee) that in tavernes, and feastes, and men would talke and dispute of hell: for the remembring of hell vnder a man from falling to hell. And it was the manner* Luke 11.37. & 14. 1. & 22.15.

August. epist.  
109.

ner of the Primitive Church at Dinner and Supper to use the reading of the Scriptures. *When yee come to the table* (saith Augustine) *heare that which is reade according to custome, without any stirre or striving: that your mouthes may not onely receive the meate, but your eares may hunger after the word of God.* And this ancient custome is to this day retained in the Colledges of the Vniuersitie of Cambridge.

And this holy reioycing at meates is specially to be used with such as are godly. As Salomon saith, that he which eateth at the covetous mans table, shall vomite his morsels, & shall loose his sweete wordes. The faithfull at Ierusalem did breake bread together, with gladnesse and singlenes of heart.

**Question.** Whether iesting be tollerable in any sort, or not?

**Ans.** That iesting which standeth in quippes, taunts, and girdes, which serueth onely for the offence of some, with the delight of others is not tollerable: because all speech must edifie, and minister grace to the heauens: neither doth it agree with Christian gravitie and modestie. But two kinds of iesting are tollerable: the one is moderate and sparing mirth, in the use of things indifferent, in season convenient, without the least scandall of any man, and with profite to the hearers. The second is that which the Prophets used, when they iested against wicked persons, yet so, as withall they sharply reprovoued their sinnes. At noone Elisha mocked them, and said, Cry aloud, for hee is a god: either hee talketh or pursueth his enemies, or is in his iourney, or it may be he sleepeth and must be awaked.

1. Kin. 18. 27.  
2. Kin. 2. 23.  
Isai. 14. 11.

As for laughter, it may be used: otherwise God would neuer haue given that power and facultie unto man: but the use of it must be both moderate and seldome, as for And of our times is to be plentiful and often. This we shall speake in Christs example, of whom we read that hee wept many times at the destruction of Ierusalem, at the raising of Lazarus, and in his agonie: but we neuer read hee laughed. And specially remember the saying of Chrysostome, *Scrisus in Ecclesia diaboli opus est*, that is, to moue laughter in the Church, is the worke of the diuell.



*Fidelitie* is constancie in all our lawfull sayings and promises.

A promise is to bee made with this condition (if God will) and then if a man be prevented by death, or by any like meanes, hee is not to be blamed: otherwise a mans lawfull word and promise bindeth him according to the will and pleasure of him to whome it is made.

James 1.15.  
1. Chr. 13. 2.

2. Cor. 1. 17,  
23.

Now if afterwarde it be hurtfull to him that made it, hee may craue to be free from his promise: and libertie being graunted, take it. But a promise bound with an oath is to be kept, though priuate hinderances followe: yet so, as the Magistrate may order the matter, and proceed in equitie, that the dammage may be the lesse.

102  
Psal. 5. 4.

The last grace which is to be used in speech, is care of our neighbours good name, which is farre better to him than great riches.

Prov. 22.

Here is condemned the tale-bearer, which of an euill minde telleth a thing of another, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise he could not obtaine.

This tale hearing is of diuers sortes. One is, when men whisper abroade secretly the fault of another, vyhercas they shoulde rather admonish the partie, as *Cham*, vwhen hee had seene his fathers nakednesse, ranne straite and tolde his breethren. The second, when they adde to or change the thing saide or done, as it serueth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple which is made vvith handes, and in three dayes build another vvithout handes*. Where first they change his meaning; for Christ spake of the temple of his bodie. Secondly, they adde to the wordes. For Christ said, *I will destroy this temple: but*

Rom. 1. 30.

Genes. 9.

before the Holy Ghost was a witnesse be-  
that which was  
of Ierusalem,  
of Benjamin

Vpon Psal.  
15.3.

Chaldeans. Then said Ieremie, that is false, I flee not to the Chaldeans, but hee would not heare him. The fourth is the coloured tale-bearing, when one speaketh euill of another, with fine prefaces and preambles, faining that he is verie sorie that his neighbour hath done such or such a thing: that hee speaketh it not of malice, but of a good minde: that hee is constrained to speake: that hee speaketh not all he could speake: that the partie to whome the tale is told must keepe it secret. Luther writeth of this fault very well. *This vice (saith hee) whereby we tell abroad the things which wee heare of others, and take them in worse part is very rife, and of great force to sow discordes: the rather, because it often shewes it selfe vnder the pretence and name of counsell and good advise. And it is a notable visard for a tale-bearer, to transforme himselfe into an angell of light, and vnder zeale for Gods glory to backbite and accuse his neighbour of heresie, error, and vicked life.*

Confess. li. 9.

Therefore the Prophets meaning is, that we should conceale the evils that be in our neighbour, and not speake them to others, though he be anemie and deserve it at our hands, and onely speake of those good things in him, which seeme to preserve concord: for this vice would that men shoulde doe vnto vs. Yea, and let vs take heede that wee iudge not or condemne any mans saying or doing rashly. Augustine saith, that this was the care which his mother had towards her enemies. To doe this is a notable point of iust dealing, but indeede there is no man utterly without this fault in this life: such is our wretched state in this world. For though some are of this mind, that they desire not to haue other mens wares tolde them, and will not take all in worse part, yet if they be tolde and taken in worse parte of others, they can not but be grieved. And yet rather will they checke the teller than speake of ouer his fault. The place of the example, Gedabroa, Danee times at the destruction of Ierusalem, and in his agonie: but suspect euill. And specially remembre, that in En- moue Iai. Ier in the Church, is the worke of the ho. of o. deli.



therwise godly, are overtaken with it: but men must learne to stand more in awe of Gods commaundement, and also to consider that the same thing a man speaketh of another, cometh home againe by his owne doore. Such as use tale-bearing and backbiting, are by Gods iust iudgement paide home in the same kinde: and hereupon Christ saith, *Iudge not that ye be not iudged, for what iudgement wee iudge, yee shall be iudged.* Wherefore when men shall enter any euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and magistrates shall use harde wordes, not in the way of defamation, but for the reproofing of a vice, it is not to slander: as, *Galat. 3. O foolish Galatians: O generation of vipers.* And Christ *Matth. 3. teacheth Herod, Foxe.*

## CAP. VIII.

### *Of the bondes of Trueth.*

**T**Hus much of grace in speech. Now followeth bonds of trueth, whereby the trueth of our talke is testified and confirmed.

There are three: A simple assertion, an asseveration, an oath.

A simple assertion, is either a simple affirmation, as *yea, yea*: or a simple negation, as *nay, nay*. And they are to be used onely in our familiar and common talke. *Let your communication be yea, yea, nay, nay: and whatsoever is more, cometh of euill.* *Matth. 5.*

If the trueth which wee affirme or denie be doubtfull or contingent, then thus

*not so as I thinke, &c.*

If one shall say,

wise, he saith

But if hee

therwise, yea,

not but onely

An asseueration is a forme of speech, whereby one doeth vehemently affirme or denie any thing: as when a man shall say, *Verily, in truth, in very truth, without all doubt, &c.* These and such like are not to be vsed at euery worde: but then only when a truth of greater importance is to be confirmed. When the false prophets among the Iewes and the Priestes would not beleue that Ieremie was sent of God: what saith he? not simply, *The Lord hath sent me:* but, *In truth the Lorde hath sent me.* Our Sauour Christ, when he used to speak any weightie matter used to say, *Amen, Amen, Verily, verily,* which is a plaine asseueration: for *Amen* is more then a simple affirmation, and it is lesse then an oth, as the very sence of the worde doth import: which is no more, but *Truly, Certainly.*

The thirde is an othe, which must not be made by any thing in heauen or earth, but onely by the Name of God alone.

It must be used as the last refuge and remedie of all. For when any truth of great importance is to be confirmed, and all signes, euidences, proofes, witnessses, faile among men on earth: then we may lawfully fetch the Lorde as a witnessse from heauen, who is the knower of all truth.

And in this case an oth may be taken; either publikely before a Magistrate, or priuately among priuate persons, if it be done with reuerence and consideration, as it was be-

Gen. 31.53. tweene Iacob and Laban.

## CAP. IX.

*What is to be done when vvee have  
Spoken.*

After we haue spoken our mindes, verie fewe words  
shall speake our mindes is the place of knowledge spa-  
ke in Christes example, as hee saith knowledge spa-  
ke times at the destruction of Ierusalem: want iniquitie:  
of Lazarus, and in his agonie: but  
laughed. And specially rememb-  
some, *Serius in Ecclesiastici diabolus opus* talke in En-  
more la. Ier in the Church, is the worke of the ho-  
ly spirit.



faulces. When a vessell being smitten makes a great noise, it is a token that it is emptie: and so the sound of many wordes shewes a vaine heart. The Gentiles haue said, that God gaue a man one tongue and two eares, that he might heare more and speake lesse. Valerius Maximus reporteth of Xenocrates, that being in the company of some that used railing speeches, helde his tongue: and being asked why he did so, answered, *That it had repented him that hee had spoken, but it never repented him, that he had helde his peace.* And the prouerbe is, *Hee that will speake what he will, shall heare what he would not.* To the framing of our speech Ambrose requireth three things: a yoke, a ballance, and a merwand: a yoke, to keepe it in stayed grauitie: a ballance, to giue it weight of reason: a merwand, to keepe it in measure and moderation.

*Offic. lib. 1.*

This rule must be practised carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention,* Philip. 2. 3. Let students and schollars learne to practise this: for what shall another mans opinion hurt thee: though in reasoning he be not of thy mind in euery point.

Here take heede of the spirit of Contradiction, whereby some by thwarting & contradicting euery man, at length prooue either obstinate heretikes, or lewde Atheistes, and make no bones to contradict the holy ghost, and to call the scriptures in question, and dispute that there is no God.

Now if a man speake necessariethings, though he continue his speech till midnight, as Paul did, it can not be called immoderate or superfluous talke.

*A 8.*

But if hee  
therwise, yee  
not but onely when

and histories, being nothing else but enticements and baits unto manifold sinnes, fitter for Sodome and Gomorrah then for Gods Church. And it must be followed as well in speaking of Latine or any other tongue, as English, which students haue not marked: for whereas they will not sweare in English, yet in Latine they make no bones of it, saying, *Mehercule, medijs fidijs, adipol, per deos immortales*. And whereas they holde but one God in iudgement, yet in their Latine exercises they speake of *Iupiter* and of the *immortall gods*, after the manner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either be ashamed or not use to speake as a Christian, but as *Atheistes* doe? If thou haue many tongues and knowest not how to use them well: he which hath but his mother tongue, ordering it aright, is a better linguist then thou.

## CAP. XI.

## Of Silence.

**W**ise and godly silence is as excellent a vertue as holy speech: for he knoweth not how to speake which knoweth not how to holde his tongue. The rule of our silence must be the lawe of God. By meanes of which, wise consideration must be had, whether the thing which we haue in minde be for Gods glorie and our neighbours good: which done, wee are answerably to speake or to be silent.

we must be considered the things of which silence is to be used, and the persons before whome. The things which we are to be silent of, are such as are to the hinderance of Gods glory, or such as are to the dishonour of his name. The persons before whome we are to be silent, are such as are to the dishonour of his name, or such as are to the dishonour of his name. And specially remember, that in the Church, is the worst faultes.



sonne be dead or not: if it be said no, an untruth is told: if yea, then the fathers griefe is increased, and his death hastened: therefore silence is the best. In daies of persecuti- on holy Martyrs haue chosen rather to suffer death then to reveale their breethren, that haue beene of their priuate assemblies with them.

The concealing of a thing in part is, when a man spea- keth a little of the trueth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tende to the glorie of God. When Samuel is sent to annoint Dauid, he answereth the Lord and saith, *How can I goe? for if Saul heare of it he will kill me. Then the* 1. Sam. 16. *Lorde answered, Take an heyfer vvith thee, and say, I am,* 1, 2, 3. *come to doe sacrifice to the Lorde: and call for Ishai to sacri- fice, and I vvill shew thee what thou shalt doe, and thou shalt annoint vnto me him vvhome I shall name vnto thee.* When Ieremie had shewed king Zedekiah how he might escape death, then the king said vnto him, *Let no man knowe of* Ierem. 38. *these wordes, &c. but if the Princes understand that I have* 24, 25, 26. *talked vvith thee, and they come vnto thee, and say vnto thee, Declare vnto vs what the king hath saide vnto thee, &c. then shalt thou say vnto them, I humbly besought the king that hee would not cause me to retorne to Iebonathans house to die there.* And afterwarde hee so answered, and the matter was not perceived. The like was practised by Paul, Actes. 23. 6.

Secondly thou art to conceale thine owne secrets. Sami- son reuealing his owne secrete, Iudg. 14. overthrew him- selfe. If thou desire ease by reuealing, then tell them but fewe, and to such as are faithfull.

That which thou wouldest not haue knowne of another man: for how shouldest thou knowe it? another keepe thy counsel: thou canst not disclose it. *the request being made* it be not hurtfull.

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will magi-

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of it, but rather in silence wonder. Iob at the consideration  
 Iob. 39.37. of Gods Maiestie in his workes, saith, *Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth.*  
 Nadab and Abihu for offering incense with strange fire before the Lorde, were both destroyed with fire, which being done, Moses told Aaron that God would be sanctified in them that come nere him, and be glorified before all  
 Leuit. 10.3. the people: and then the text saith, *but Aaron helde his peace.* VVhen Peter had taught the Gentiles, and after returned to Hierusalem, they of the circumcision contended with him: he then rendreth a reason of his fact, which  
 Acts 11.18. being made, they were silent. For so the text is, *When they heard these things, they helde their peace, and glorified God.* When Gods iudgements befall men among us, if we speak any thing we must iudge charitably. *Blessed is he that indgeth wisely of the poore, the Lorde shall deliver him in the time of trouble.*  
 Psal. 41.1.

Thirdly, the infirmities and sinnes of our neighbours are alwaies to be concealed, unlesse it be in the case before named, that wee finde our selues called of God to speake.  
 Prov. 17.4. *Hee that covereth a transgression seeketh love.* If God in mercie couer his sinnes, why shouldest thou reueale them. Salomon saith, *It is the glory of a man to passe by an infirmite.*  
 Prov. 19.11.

Fourthly, all unseemely matters, all things unknowen, things which concerne us not, things about our reach are in silence to be buried.

goodne persons before whome silence must be used, are

Malicious enemies of religion: *Give not thine ear unto dogs: neither cast your pearls before swine.* ocused, and the rest one of whom the silence of

the hindore Magistrates  
 that speake out in  
 the example, before them  
 times at the destruction  
 of Lazarus, and in his agonie:  
 And specially remembre  
 of Ecclesia diabolus  
 in the Church, is the we  
 faults.



in Elihu to Eliphaz and Bildad. A companie of men (as  
 some say) is like to the Alphabet, in which are vowels, Iob. 32. 6.  
 halfe vowels, & mutes: vowels are old men, learned, wise, Ecclus. 7.  
 expert: halfe vowels, are yong men and women, who are 5, 11.  
 then onely to speake when they are asked: mutes, are the  
 same parties, who being not occasioned, are in silence to  
 heare their betters. And here all seruants and children Titus. 2. 9.  
 must remember when they are iustly reprooued, to be si-  
 lent, and not to answere any thing againe. I I I. Fooles  
 and pratlers are not to be answered, unlesse it be to let them  
 see their folly.

CAP. XII.

*An exhortation to keepe the  
 Tongue.*

**T**Hus haue I in part set downe how the tongue is to be  
 gouerned: and I heartily desire, that all Christians  
 would put these rules in practise. Reasons. I. *If any man* James. 1. 26.  
*seeme to be religious, and restraime not his tongue, he deceiueth*  
*him selfe, and his religion is in vaine.* II. The man of an  
 euill tongue, is a beast in the forme of a man; for his tongue  
 is the tongue of a serpent: under which lyeth nothing but  
 venime and poison: nay, he is worse then a serpent: for it Psalm. 140. 3.  
 can nothurt, unlesse it be present to see a man, or to bite  
 him, or to strike him with his taile: but hee which hath  
 not the rule of his tongue, hurteth men as well as be  
 present, neither sea nor land, nor any thing can  
 And againe, his throat is like a grave: at  
 some parte, and *thee to requiesce* *be before* *the*  
 stinke and corne  
 when they preac  
 and with a  
 wi the

Chrys. hom.  
79. in Matt.

Iam. 3. 7, 8.

Hist. Tripar.  
lib. 8. cap. 1.

Gods iudge-  
ment for the  
abuse of the  
tongue.

Euseb. l. 6. c. 8.

Chrysostome saith, that when men speake good things, their tongue is the tongue of Christ: but all manner of ungodly and cursed speaking is the devils language. IIII.

The moderating of the tongue is a matter of great difficultie. S. Iames saith, *The whole nature of beastes and of birdes, and of creeping things, &c. but the tongue can no man tame: it is an unruly evill.* Pambus, one without learning came

to a certaine man to be taught a Psalm: who when hee had heard the first verse of the 38. Psalm, *I saide, that I will keepe my wayes that I offend not in my tongue*, would not suffer the next verse to be read, saying, this verse is ynough, if I coulde practise it. And when his teacher blamed him, because he sawe him not of fixe moneths after, hee answered, that he had not yet done the verse. And one that knew him many yeres after, asked him whether he had yet learned the verse. I am fourtie yeres olde (saith hee) and haue not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V.

The straunge iudgementes of God for the abuse of the tongue, especially, in blasphemies and periuries are many and fearefull. Three men conspired together against Narcissus Bishoppe of Hierusalem, a man that ledde a godly and blamelesse life, and they charged him with a most heynous crime: all three confirme their accusation by othe. The first wisheth, if it were not so, that hee were

good. The second, that he might die of the iaundise. The third, that hee might loose his eyes. Afterward in processe

the firsts house set on fire in the night, and was burnt. The seconde had the

foote, and died. The third, hee was blind. And these twaine,

in these twaine, in these twaine, in these twaine, in these twaine,

in these twaine, in these twaine, in these twaine, in these twaine,

in these twaine, in these twaine, in these twaine, in these twaine,

faultes.



saue his shirt, and gaue it vnto them, to some one thing, to some another: in the giuing whereof he exhorted them to be strong in the Lord, and to stand stedfast to the truth of the Gospell. While he was thus instructing the people, a seruant of the Sheriffes going by, cried out a lowd, and blasphemously said: Beleeue him not good people, he is an heretike, and a madde man out of his wit: beleeue him not, for it is heresie that he saith. And as the other continued in his godly admonitions, so did this wicked wretch blowe forth his blasphemous exclamations, vntill they came vnto the stake where he should suffer. But immediatly after this martyr was bounde to the stake and fire put to him, such was the fearefull stroke of Gods iustice vpon this blasphemous rayler, that he was there presently in the sight of all the people stricken with a frensie, wherewith he had before railingly charged that good martyr of God: who in this furious rage and madnesse, casting off his shoes and the rest of his clothes, cried out vnto the people, and said: thus did *James Abbes* the true seruant of God, who is saued, but I am damned: and thus ranne he about the towne of Burie, still crying, that *James Abbes* was a good man and saued, but I am damned.

Againe, Children sitting in companie together, fell into communication of God, and to reason what God was. And some said one thing, some another: among the rest, one said, He is a good old father: to which another, named *Dennis Benfield*, replied with a most outrageous blasphemie. VVhat, he (said shee) is an old doer: after this youn-  
her was black

Againe, One  
saw the euill fa-  
and also in  
w

twentie horsemen, among whome this lustie yonger entred into talke, and beganne withall to sweare, and vse ribauld speech: being gently reprooued, the yong gentleman tooke snuffe, and said to the reproouer, VVhy takest thou thought for me? take thought for thy winding sheete: well, quoth the other, amend, for death giueth no warning: for as soone commeth a lambs skinne to the market, as an old sheeps skinne. Gods wounds (saith he) care not thou for me: raging still in this manner worse and worse in words, till at length passing on their iourney, they came riding ouer a great bridge, standing ouer a piece of an arme of the sea, vpon which bridge this gentleman swearer spurred his horse in such sort, as he sprang cleane ouer with the man on his backe, who as he was going, cryed, saying, Horse and man and all to the deuill.

P. Stubbes  
booke prin-  
ted 1581.

Againe, there was a seruing man in Lincolnshire, who had still in his mouth an vse to sweare *Gods pretious blood*, and that for very trifles: being often warned by his friends to leaue the taking of the Lords blood in vaine, did notwithstanding still persist in his wickednes, vntill at the last it pleased God to acite him first with sicknes, and then with death: during which time of the Lords visitation, no perwasion could moue him to repent his foresaide blaspheming, but hearing the bell to towle, did most hardly in the very anguish of his death, start vp in his bed, and sware by *Gods blood this bell towlled for me*. VVhereupon immediat-  
good blood abundantly from all the ioynts of his bodie,  
did issue out most fearefully from

with all other  
was burnt.

as warnings  
afraide of

times at the destruction  
of Lazarus, and in his agonie

And specially reme-  
of some, *Scriptus in Ecclesia diabolus* are both  
moue la-  
in the Church, is the we-  
faultes.



King and Soueraigne Lord, which hath thus preserved  
me? V I. Lastly, God hath honoured thy tongue with the  
gift of speech and vtterance: and the great excellencie of  
this gift thou shouldest perceiue, if thou werest stric-  
ken dumme for a time. Therefore let thy  
tongue be applied to the honou-  
ring of God, and to the  
good of thy neigh-  
bour.

**F I N I S.**



Gods blood abundant  
 good blood abundant  
 issue out from  
 with all other  
 was burnt. se  
 as warnings  
 is afraid of  
 example, no  
 to the  
 Lazarus, and in his agonie: was  
 And specially remembreth  
 is hu  
 are both  
 in the Church, is the we  
 faultes.



